A Fruitful Sermon,

vpon the 3. 4. 5. 6. 7. and 8. verses of the 12. Chapter of the Epistle of S. Paule to the Romaines.

VERY NECESSARY for these times to be read of all men, for their further instruction and edification, in things concerning their Faith and obedience to Saluation.

Theology vol 77

At LONDON, Printed for Robert Walde-graue. 1589.

THE PARTS AND ORDER of the Sermon.

These fixe verses, necessarilie inserted of the former, containe a perpetual law touching the gouernement of Christes church: the continual keeping whereof, as it is the saftie of the body, so the breach of it is the destruction therof. The same is either

- Generall, appertayning to all the members of the Church, declared by two familiar arguments.
  - One of the contrarie vnto the lawe, for the clearer vnderstanding therof, verse 3. ioyned in the same sentence with the Law.
  - The other of a similitude, wherein as in a glasse, wee may see the truth and necessitie of this law taken from the naturall disposition of the body, verse 4. 5.
- Or it is special belonging onely to publike persons, that is either to
  - 1. Prophetes, the disposers of the word & secrets of God whom hee deuideth either into
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    - 2. Pastors: as in the beginning of the 8. verse.
  - 2. Officers occupyed about other necessarie duties, de-
    - Deacons.
    - Rulers.
    - Attenders vpon

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Englisn ministers must imitate it, either voluntarilie, or by compulsion.page.5.
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A GODLIE SERMON, MADE vpon the 3. 4. 5. 6. 7. and 8. verses, of the 12. Chapter of the Epistle of S. Paule to the Romaines.

3. FOr I say though the grace which is giuen vnto me, to euery one that is among you, that no man presume to vnderstand aboue that which is meet to vnderstand: but that he vnderstand according to sobriety, as God hath dealt to euey man the measure of faith.

4. For as we haue many members in one bodie, and all members haue not one office:

5. So we being many, are one body in Christ, and euery one, one an others members.

6. Seeing then that wee haue giftes that are diuers, according to the grace that is giuen vnto vs, whether we haue prophesie, let vs prophesie according to the proportion of faith.

7. Or an office, let vs wait on the office: or hee that teacheth on teaching.

8. Or he that exhorteth: on exhortation: hee that distributeth, let him doe it with simplicitie: hee that ruleth with diligence: hee that sheweth mercie with cheerefulnesse.

THese fiue verses, necessarilie inferred of the former, containe a perpetuall Lawe, touching the gouernement of Christes Church: the continual keeping whereof, as it is the safetie of the bodie: so the breach of it, is the destruction thereof. The same is either generall, appertaining to al the members of the church, declared by two familiar arguments. One of the contrarie vnto the law, for the clearer vnderstanding thereof, verse 3. ioyned in the same sentence with the law. The other of a similitude, wherein as in a glasse, we may see the trueth and necessitie of this lawe, taken from the naturall disposition of the bodie. verse 4.5. But it is speciall, belonging onelie to the publike persons: that is, to Prophets, the disposers of the word and secrets of God, whome hee deuideth either into Doctours, as in the latter end of the seuenth verse. Pastors, as in the beginning of the eight verse, and officers occupied about other necessarie duties, deuided into Deacons, Rulers, Attenders on the poore.

This generall law, thus inferred necessarily vpon the former exhortation, as a most redie waie, and ordinarie meane whereby to haue certaine experience and triall, what the good, acceptable, and perfect wil of God

is, teacheth the dutie and waie of all Christians, wherein they ought to walke continuallie without wearinesse. The giuer whereof is, no man, but GOD. For albeit Paule writ those wordes and this Epistle to the Christian Saincts at Rome, yet hee was but onely the penne man of the Lordes inditement, or as Moses was) the writer of the Lordes Lawe and commaundement. For hee sayth not, I by mine owne authoritie, or by any gift and grace in me: but I say through the grace that is giuen to mee: meaning (no doubt) that grace of his Apostolicall authoritie, which hee, beeing a blasphemer, had receiued of GOD, to publish by worde and writing, his will and counsell to the Gentiles, that their faith and religion might not be grounded and builded vpon the weake sande of humaine traditions, but vpon the commandement of Christ, the strong rocke and euerlasting foundation. Where it is said: I say, it is all one in effect, as if hee should say, I commaund. For this Verbe *Lego* in Greeke, as also the Hebrue Verbe equiualent to the same, especiallye beeing ioyned to the Infinitiue Mode without an article, is often vsed in that sense, importing not a bare saying or affirmation, but (as heere of necessitie it

must

must, seeing the Apostle sheweth not what hath beene, is, or shall bee, but what ought to bs) a flat law and commaundement. So that for a more plaine demonstration of the truth, it may bee thus expounded and resolued: for I Paule, by the authority of my Apostleship, beeing a singuler grace receiued by the free gift of God, giue vnto euery one of you this generall law, in the name of him whose Apostle I am, inuiolably and perpetually to be kept, euen to the comming of christ.

Thus the Apostle maketh hys entrance into the law with great wisedome and singular discretion: for in that hee sheweth hys Lawe not to proceede from himselfe, or any other mortall man, but onely from the Lord of hostes, whose Apostle he was: it doth not onely purchase great reuerence and credite vnto it: but also remoueth all iust occasion of enuie, whereof he might haue bene suspected, and of vsurped authority, wherewith the enemies of the Gospel might haue charged him, if he should not this haue done, but now considering this law is his, who onelie is the lawgiuer, which is able to saue and destroy: no man can iustly contemn it, or think it of small importance. Also, seeing the minister hereof was called & commanded of this lawgiuer to write and preach it: no man can

 safely

falselie enuie and contemne him, or suspect him arogantly to haue vsurped any vnlawful authority ouer the Romans or the church of God. Now then, if Paule who was not in any spirituall gifts necessary for his calling, inferiour to the chiefe Apostles, thought it a necessary point of wisdome & christian duty, both in respect of himselfe and of the church here and elsewhere, plainely to declare, as well who was the law-giuer, as the author of his function and Apostleship: howe much more necessarie (deare brethren) ought you to thinke it is for the ministers in our time, whose gifts in comparison of Paules are verie few & small, to let vs see, both the author of their doctrine and lawes, and also of their peculier functions? for if they commands vs anie thing, hauing not receiued it from the Law-giuer, by whose spirit we must liue in al obedience of his wil, why should we obey? May, why may wee not cast it from vs, as a vaine and fond traditions of man? Againe, if they cannot shew vs the author of their Ministery, and the grace they haue receiued for the godly and acceptable discharge thereof: why may wee not iustly iudge them to be either proud vsurpers of vnlawfull functions inuented of man, or couetous intruders of themselues into the lawfull callinges for

the which they are vnmeete. I would al thos which haue any publique place in the church of England, seeing they will not voluntarily follo we this willedome of Paule, might bee compelled by the godly wise Magistrates, to shew the prowfe of their ministerie out of the woorde, and the giftes which God hath giuen them, meete for the discharge of their calling. For then I assuredly perswade my self, that the Lorde in iustice and mercy would so direct their swoorde, that it would cut off not onely the head, shoulders, armes, legges, and all the rotten members of popishe religion: but also shred of from the true church of God and the beloued spouse of Christ, al ignorant sole, wicked, and hurtfull hirelings, with all the relikes of Antichristian vsurped power, which now to the great and present perill of the Lordes Vineyard, doe occupie the place and rowme of most faithfull and paineful woorkemen. But a fitter place for this matter shall be offered hereafter.

It is not to bee omitted that Paule termeth his Apostolicall function. *A grace giuen of God.* For herein hee giueth the Romaines and vs in them to vnderstand, that if they shall reiect, or lightly regard his function, and the precepts hee giueth to euerie one of them, by the vertue thereof: That

then they openly shew themselues reiectors or light estæmers, not onely of him and his worde, but also of the grace and gift of God which after this manner appeareth in him for their saluation. The which cogitation might breede in them a reuerent opinion of his person, beeing the Ambassadour of Christ, a Godlie care diligentlie to receiue, and louinglie to imbrace the grace of God giuen him, and by him offered vnto them. Heere then we learne what to iudge of those functyons with their giftes which Christ hath giuen for the perfect building vppe of his Church: to wit, as of the excellent and singular graces of God. For the office of the Pastour, and Doctour, and Elder, the Deacon, the Attender vpon the poore and impotent, together with this of the Apostle, are all streames, flowing from one spring or head, by the which the manifolde graces of God, and waters of eternall life, are conueied into his Churche, that euerie member drinking thereof, shoulde neuer thirst againe, but haue full fountaines issuing out of him to eternall life. Wherefore let all men, of what calling or authoritie soeuer they bee, take heede least by themselues, by others, or by any other meane, they stoppe and damme vppe these heauenly

streames of waters, which should runne in-
to the Lordes vineyard to watter it, or else
at least they defile and corrupt these waters
with calking into them, and mingling with
them the dregges and filthy puddle waters
of mans inventions, and popish traditions.
For assuredly all the ordinary graces of God
given to vs, are such, and so, that they can-
not abide either addition, detraction or
change. Such also is the giver hereof, that
as he is ielous over them, so hee will most
severely revenge himselfe of all those that
shall adde, detract, or any maner of way cor-
rupt his giftes against his will and written
word.

Thus we see what profitable instruction
may bee gathered out of this former parte,
touching the person of Paule, the Minis-
ter or publisher of this generall Lawe, as
also of that speciall which followeth. Now
let vs heare to whome this generall Lawe
was given. To everie one of what estate
and vocation soever, that was among the
Christians at Rome, and in them, to all that
then were, or are nowe of the houshode of
God. For hee sayth, *To everie one that is a-
mong you*, Whych is as if hee should say,
whether you bee Pastours or Teachers,
Elders, Deacons, or provisers for the im-

potent & ſicke, Fathers, Children, Maiſters, Seruaunts, bonde, frée, Iewes, Grecians, publique or priuate perſons: I giue vnto all in generall, and to euery one in particular, this generall law and rule of life, charging euery one in the ſight of God, to kéepe it vndefiled to the comming of the Lorde and Sauiour Chriſt.

Héereby it is manifeſt, that the lawe or precept following is generall, not ſpecially appertaining to all, not onely to ſome: neceſſarie and profitable for all times, not onelie conuenient for that preſent eſtate of the chriſtian Church at Rome: and therefore perpetuallie to bée taught and practiſed of Gods Miniſters, learned and obeyed of his people, vrged and eſtabliſhed by the power and authoritie of the Magiſtrate his heauenly ordinaunce. And in ſo doing the Magiſtrate, the Miniſter, and the people ſhall by their humble ſeruice and ſubiection vnto God, both approue their pure conſciences, their ſound and vnfaigned faith to all that feare God: and alſo ſtoppe the mouth of the aduerſarie which ſpeaketh euill of the trueth, becauſe many which outwardly profeſſe it, eyther haue not learned, or will not obey this commaundement of the Lord.

Nowe ſeeing wée knowe the commaun-

dement

ement is from God, and that the Minister hereof, is the chiefest Apostle that euer was and that as it concerned the Romaines, so now (they being a sleepe in the Lord) it appeareth to all and euery one of vs, which are here assembled: let vs marke first what this generall law is, then according to the Apostles order, what is the special derived out of the generall, and to whome it is giuen.

The law is this, Phroncin eis to Sophronein, that is, as if he should say, I commaund, in the person of GOD, euery one that is among you, to be wise, or to vnderstand according to sobrietie, as it is translated. As for the wordes that go before these, and that followe in this verse, they are no part in this lawe, but rather a more full and familiar declaration thereof. For where as it is sayde, *That no man presume to vnderstand, aboue that which is meet to vnderstand*, it is a manifest prohibition by a negation of ꝑ which is commanded by an affirmatation Againe, where it is sayde, *As God hath dealt to euerie one the measure of faith*, it is certaine, the purpose of the holy ghost is, more plainely to declare and expresse, the meaning of his lawe and generall commandement.

But first of the law it selfe, then of those which serue for the farther declaration ther-

of. The Greeke Verbe which is heere translated *Understand*, dooth properly signifie to be indued with a reasonable minde or soule: Wherein because Wisedome and knowledge is, and because shee hath as it were, her mansion house in it, it signifieth also to bee wise: In which signification it is vsed in this place: and for so muche as Wisedome principallie consisteth in a discrete moderation and comelie order of all actions and workes, I take it heere to signifie by a trope of the cause, for the effect, the moderate and sober exercise of wisdome and true vnderstanding.

The worde translated *Sobrietie*, properlie signifieth to haue a sounde minde, not troubled with anye disease, in which signification it is heere vsed. So that the whole commaundement expressed in these two wordes, appeareth plainelie to be this: I commaund euerie one which is among you, truely to vnderstande, soberlie to esteeme, soundlye to iudge, modestlie to vse the gifts he hath receiued of God, being fully contented and satisfied there-with.

Wherefore let vs consider, I beseech you, the excellencie, the dignitie, the profite and vse of this generall Law.

For

For what can bee more excellent, then for e-
uery member of the misticall body of Christ
truly to knowe his proper gifts, and wisely
and soberly to esteem and vse them? What
can bee of greater dignity & worthines, then
for all the people of God scattered thorough
the face of the world, hauing so diuers giftes
and offices, being so farre distant in place, by
an humble, sober and discret iudging of their
gifts, ability, and callings to serue and wor-
shippe in the vnitie of the spirite and trueth,
and in the bond of peace, one true and immor-
tall king of glorie. Finally, what can be more
profitable for the Church of Christ our mo-
ther, then that all her Children according to
their age, strength, gifts, place and callings,
should without hatred, enuy, or any neglect
of duety, loue, relieue, and maintaine euery
one another, as becommeth the dearly belo-
ued children of God? This lawe well learn-
ed, and diligentlie practised bringeth with
it all these and manye moe commodities.
Therefore it is not onely in this place, but in
many other places of the scripture most faith-
fullie regestred. In the booke of Numbers
Chap. 3 wee may read and see plainely, how
that the Lord did not only by precept, distin-
guish betweene the calling of the Leuits and
people, but threatneth the transgressors and

Num. 3. 38.

inordinate walkers with death. For the Leuites were either called Priestes, or by the common name of Leuites. If Priestes, then either the high Priest, as Aaron and Eleazar after him: or such as were vnder him ouer the rest, as Eliazaph the ouerseer of the Gershonites, or Elizaphan the ouerseer of the Coathites, and Zuriell of the Merarites. Their office was publikely to teach, to pray, to offer sacrifice, to keepe the vessels of the sanctuarie. The office of the other Leuites was, to minister and serue the Priests in all things belonging to the discharge of their necessary duties. And this is the distinction betweene the office of Priest, and the office of the Leuite. Whereby therefore it appeareth, that the Lord allotted vnto euery one his seuerall office, to be as it were his standing place, out of the which he should not step one foot, either to the left hand, or to the right, neither vnlike his place: but fullie content him selfe therewith, without enuying of any, that were in more excellent roomes. And as the Lord knew this order of distinguishing offices, to bee verie expedient and good for his Church: so hee hath reuenged him selfe most seuerelie vpon the breakers hereof, of what calling soeuer they were, or with what affection or intent soeuer they did transgresse this establi-

shed

shed order of gouernment. King Azaria, as wee reade in the second of the Chronicles the 26. Chapter, otherwise called Vzzia, was striken with vncurable leprosie, because lifting vp his heart, he vsurped the office of the Priest, and went into the Temple to burne incense vpon the Altar. Vzza for supporting the Arke, which was the onely office of the Leuites, notwithstanding his good intent (for the Oxen did shake the Arke) was striken with sudden death. Corah, Dathan, and Abiram, because they presumed aboue their vocation, went downe aliue into the pit: for the earth opened her mouth, and swallowed them vppe with all that they had. All which ought to teach vs, howe acceptable this order of seuerall callinges is to God, and to bred in our hearts, both a care and a conscience to keepe it, and a feare and terrour to breake it. But least any should imagine this distinction of vocations to serue onely for the law, hauing no vse or profit vnder the gospel: let vs search the new Testament. Was ther no difference (I pray you) betweene Iohn Baptist, and his Disciples, and the Disciples of Christ? None betweene them & other Christians, that were Baptized and followed Christ? None betweene the Prophet and Apostle, betweene the Pastor and the Deacon?

What, were all Apostles? Were all Prophets? Had all the gifts of healing? Were all Teachers? Did all interpret? What, was the bodie one member? No, no, the Lorde hath ordained in his church many members, yet but one bodie. Whereby it is certaine, that as it pleased God vnder the law to establish this distinction of callings in Israel: So hath bee done now vnder the Gospell in the new Ierusalem. For our Apostle in the 12. to the Corinth. the first Epistle, straightlie chargeth euerie one to walke in that calling, wherein he is. His wordes are these: *Let euerie man abide in that same vocation wherein he was called.* Againe a little after, *Let euerie man wherein hee was called therein abide with God.* In which wordes bee teacheth that the most excellent gifts of a Christian, which we by faith receiue of Christ, and the eternall seed of regeneration, cannot, neither ought to moue vs, to loath our former calling bee it neuer so low or base, neither to desire to step vnto any other, till it please God to offer vnto vs some iust and necessarie cause of chaunge, and to adde vnto the common gifts of a christian, some speciall which are proper and peculier, for that lawfull calling whereunto our desires are wholly and onelye carried, and the Lorde effectuallie calleth vs. But

1.Cor.12

least

least any should obiect that this generall law is not so straightly to bee kept of all: besides that the wordes of this text will confute him, he may read the 17. verse of the 7. Chapter to the Corinthians. Or if he proceed and saie, it is no ordinaunce established, or not in all Churches, the verie wordes of the text there will ouerthrow him. *But as God hath distributed to euery man, as the Lord hath called euerie one, so let him walke, and so ordaine in all Churches.* Then we see in effect, what this generall Law is: Namely, that as Souldiers in war haue and keepe euerie one his standing place in the sight of their Captaine: so euery Christian should haue and keepe his seuerall calling in the presence of the Lord of life, who hath in wisedome and mercie called them thereunto. For if they do not as experience teatheth in war and in peace, then they must needs fumble and indanger themselues, hee and grieue others, hurt & disquiet the church whose peace and felicitie, all her Children ought to redeeme, euen with the losse of blood and life. O that this Law were deeply printed and grauen into the hearts of all Christians, and were as easilie to be learned and seene in our liues, as it may bee in this precept, then wee should see with no small ioy, the Church our mother with cheerfull countenance

semance to lift vp her head, which now to the
griefe of many, hangeth very low, and whose
hart lamenteth the lolenes, security, the aspi
ring & vnquiet minds, & the continuall disor-
der of her children, which had rather doe any
thing, then that which principally concerneth
them. For if it bee demaunded from whence
commeth al this disorder, at home, abroad, in
publike & private persons, in cómon-wealth,
& in the church, in townes, in Vniuersities,
and in cities: the cause is euident, no man can
deny it: father & child, husband and wife, ma-
ster and seruant, rich & poore, magistrate and
subiect, Pastor and people, haue broken and
transgressed this generall Law & commun-
dement of God. They know not truly their
gifts and callings, they haue not humbly so-
berly esteemed of them, they haue not wisely,
discretly, & with a single eie iudged thēselues
they haue not with care & conscience dischar-
ged their duty to god. Finally, they haue bro
ken out of their standing places, & burst a-
sunder the lists of their callings, and cannot,
neither will be bound to order and obedience,
no not with bonds of ỹ law of their creator.
The causes of all this disorder in all degrees,
shall appeare, & bee declared in their proper
places next following, as also the remedies
wherby it may be removed, & good order (the

health

health of both the bodies) restored & brought againe into the Church & Common-wealth.

It followeth in the text: *That no man presume to vnderstand aboue that which is meete.* Paule declareth this generall Lawe, first as you see by the contrary, that wee might the better vnderstand and see by this negation, what he ment by the affirmation: and also that wee might wisely collect the cause of the former disorder, whereof I haue spoken. A wise and vsuall order in erecting, obserued of the Prophets, hauing regard not what ought to bee first in knowledge, but first in practise: not respecting the perfection of order, but the corruption of our nature. For we being full of pride, self-loue, vaine-glory, arrogancy and ambition, it is necessary that this hard and brazen wall, made and grounded vpon the hard brasen pillers of original concupiscence, should first be cast downe and digged vp, with the ground-worke thereof, before wee can see and feele the sweet grace of God, and the comfortable presence of his spirit, in humbling our proud hearts, and working in our minds a sound iudgement. Wee must therefore, for the better keeping of the generall law, cast of these two burdens that presse vs downe, ouer weening of our gifts, and ambition which make the minde not

content with her owne estate and calling. For as darkenesse and light cannot dwell in one place at one time: so pride and humility, ambition and godly contentation can not dwel in one man. So long as pride that blindeth our eies, and a disliking of our estate possesse the heart, there is no place for an humble and sound iudgement, no roome for an affection contented to rest in that portion, which God hath allotted vnto vs. The blessed Apostle seeing this, chargeth the Romains to put out and dispossesse their harts of those two enimies: wherein, albeit they had their abode since the fall of our first Parents, yet being vsurpers, they must be thrust out, that Christ, whose wee are, and he ours by the eternall couenant, may dwell in vs, and wee in him for euer: They bee strong men, and therfore will not be dispossessed by any weak power: onely they will giue place to the force & powerfull hand of a stronger: that is, to the spirit of God, which filleth vp ỹ low valleis, and casteth down the high mountaines. As they be strong to keepe possession, so they bee strong to strike, to wound, to slay and destroy both the Ecclesiastical and Politique bodies of the Church & Common-wealth. For from these two pestilent fountaines, selfe-loue and ambition flowe, enuious & the good bites

contention and striuing with the equall, disdaine and contempt of the inferiours. Hence it is, that the gouernours of the Church think too well of themselues, not humbly begging the direction of Gods spirite, but expound the word according to their owne fancies: that they desire to rule as they list: deuise new offices, confound those which the Lorde hath wisely distinguished: challenge vnto themselues new titles, new names, princely prerogatiues, and vnlawfull iurisdiction ouer their brethren. All which vices, as they sprung vp first in the church of Rome, (notwithstanding this admonition of Paul, for the preuenting of them) so hauing now deadly wounded the bodie, and wholie destroyed and defaced y Church, they haue spred their bowes and braunches into many places of the Lords Vineyard, wherin they haue taken such deep rot, that it is to be feared, that as they newe do ouershadow the tender plants of the Orchard of God, so they will in time consume & destroy the whole growth, with the poyson of their corruption, except they bee plucked vp by the rootes. For my part, examining the matter with an indifferent minde, I can see no other roote whence these rotten and vnnaturall bowes should spring, then this high & lofty mind, whereby men do presume

to thinke of themselues, and of the treasur
of whiche they haue, more then they ough
to do. Why would not Diotrephes receiu
Iohn and the other faithfull ministers of th
word: wherefore did he prattle with malic
ous words against them: why would he ne
ther himselfe receiue, nor suffer others to in
tertaine the brethren: was not this the onl
cause: because he loued to haue the preheem
nence in the Church? Read the 3. Epistle o
Iohn: what caused the Scribes & Pharises t
contemne & disdaine the base estate and lo
degree of Christ and his poore Disciples: the
loued the chiefe places at feastes, and desire
the chiefe seat in the assemblies, and greetin
in the markets, & to be called of men *Rabb
Rabby*: was not this, because they were high
minded: why did Iames and Iohn, and their
mother, moued by them, desire to be chiefe
in the kindome of Christ: or why did the othe
Disciples disdain at this request: was it no
onely because their hearts were puffed up
with pride, vain-glory, and ambition: Why
did some preach to adde affliction vnto Paul
bonds: was it not because they thought be
ter of themselues and their gifts, then of hi
and his gifts: & by enuieng him troubled th
church: Therefore how necessary it is for
that be of the Church, to beat down this v

gen wall of pride, presumption, and ambition, which causeth all these disorders among us, that God may reare vp in our hearts the new fortresse of a sound, discreet, humble and sober mind, and so make vs sincere obseruers of this generall Lawe. All these thinges I haue spoken, do sufficiently teach, how some Churches haue bene, and are at this day sore wounded, others destroyed by these two horrible monsters, of pride and ambition, which will not be subiect to any, nay which will, if they bee suffered, lift vp their heades into the throne of the Lorde. Now to the common-wealth, wherein if wee shall aske the wisest men of all ages that be past, either religious or prophane, they will tell you that which by long and certaine experience they haue learned: namely: that this proud and ambitious surpassing of giftes, disliking of mens proper dealings, haue bin ye disturbers, I might say, the destroyers of families, tribes, townes, Cities, Kingdomes, and Empires. So *Moses Iehosua, Dauid*, and the Prophetes haue left in their writings this to bee learned of such as will read them. The prophane writers, both Grecians & Romaines, which haue regestred ye diuersities, changes, ouerthrows and ruines of Common-wealthes, doe teach the same better then the time will suffer me

perticularly to rehearse. But to omitte th
ancient monuments and hiſtories of the old
time, and to come to our own countrey: di
euer any man harden his heart here in Eng
land againſt lawfull regiment: which ha
not bene full of pride and ambition? Can th
ſober minded man, reſting and taking his f
licity in his baſe and low calling, lift vp h
hand to plucke the regall crowne, from th
heade of the lawfull Gouernour? No, m
dearly beloued, no more then an heauy ſto
can aſcend into the higheſt region of the fi
mament: It is the light head and the aſpi
ring minde, which through pride and ambi
tion, flieth into the Princes pallace. Seein
then that theſe two vices of pride and ambi
tion, do not onely eternally condemne ſuch
as are infected with them (which is mo
fearefull) but alſo wound and deſtroy the ſo
ciety of the ſaints, & the pollicy of kingdome
ſeeing that the Lord by his Apoſtle here, do
ſo ſtraightly forbid them, as the moſt dange
rous enemies to this generall law: I am
charge you in the name of Chriſt, from th
higheſt to the loweſt, to throwe downe you
ſelues before the maieſty of GOD, ear
neſtly praying earneſtly the grace of hys ſpyrit t
mortyfie theſe euyll affectyons, ſo tha
they may haue in them neither power to h

the sorde, nor power to hurt the Church or
common wealth. And for you that are the
ministers of God, and our gouernors, if you
will learn how to establish this generall law,
and to remedie all the abuses thereof, behold
this must be your wisedome. First pluck vp
by the rootes thorough the ministerie of the
word, and the authoritye of the sword, all
proud and high lookes, arrogant and ambitiu-
ous persons: set before your eies the goodlye
zeal of David, *Him* (saith he) *that hath a proud*
looke and high hart, I cannot suffer. Again, *Be-*
times will I destroy al the wicked in the land, that
I may cut off al the workers of iniquitie from the
Citie of the Lord. O that all her Maiesties
Counsell and all other Magistrates in this
Land, had kindeled in their breastes, such a
zeale of Gods glorie, such a hatred of all sin,
namely, of pride and ambition, and such a
loue of his sober & sound iudgmenet, which
breedeth humblenesse of heart, and a minde
fullie contented with any estate: whereunto
the Lord calleth vs. Secondarilie aboue all
thinges, it behoueth you that bee the Lordes
seruants in Magistracie, to establish euerie
one within his charge and iurisdiction, this
generall law: prouiding that euery man haue
wherin to occupie himselfe and his giftes,
according to the tenor of this law, in his owne

ſtanding, plate and vocation: and that he v
diſcharge it according to the meaſure and p
portion of his giftes, which hee hath receiu
for that purpoſe. For none in the Church
houſe of God muſt want his office: non muſ
walke inordinatly: none muſt bee idle in hi
calling, or vnprofitable. As therefore yo
know your enemies, and how to vanquiſh
them, and alſo the law of the Lord, how to e
ſtabliſh it: take heed vnto your ſelues & dai
ly not in the Lords matters. For if you ſha
not betimes by the ſword of iuſtice, put of al
that deſerue death by the law, not ſuffering
your eie to take pitie vpon any, and alſo cor
rect other malefactors according to their de
ſert, without partiality, know for certainti
that the iuſt God will require their blouds a
your hands. Againe, if you ſhall preferre you
owne pollicies and deuiſes, before the eſta
bliſhing of this generall law of God, aſſur
your ſelues, that your Lord & maiſter whoſ
perſon you ſuſtain, wil neuer ſuffer ſuch co
tempt of him vnpuniſhed. Therefore as yo
hate theſe vices, & all other ſins, as you lo
this vndefiled law of ỳ Lord, let your hatre
be ſhewed in aboliſhing ỳ one, & your loue de
clared in eſtabliſhing the ōther. It followeth

As God hath dealt to euery one the meaſure o
ſuth. This ſentence ſheweth what it is to b

wise according to sobriety, or to haue such vn
derstanding that a man may soundly iudge.
It is as if he should say, hereby ye shall know
what it is to be wise according to sobriety; if
you marke and consider that God hath gi-
uen to euery one seuerallie a certaine pro-
per and peculiar measure of Faith, that is, of
any heauenly gift, diuers from the gift of re-
generation, which ought to be imploied to the
encrease of your mutual faith. For here the
Apostle giueth no precepts how those Chri-
stians should best prouide for their own sal-
tie (for that he hath done, and doeth hereafter
more particularly) but howe they may best
prouide for the safety of the church & euery mē-
ber therof, which is don by kéeping our selues
within the compasse of the gift which God
hath giuen, neither esteeming of it of greater
valus then it is, nether desiring to stretch it
farther, and to a more excellent high calling,
then it is geuen for: neither yet by not
séeing, or too obiectlye thinking of that gift
which we haue, or els enuying others which
haue the same gift in greater measure. Then
the proper sense is this: loke what certaine
and proper gift of Grace GOD hath giuen
to any of you, not for your priuate profit, but
for the publike good and benefit of the bodie,
in humble iudgement discreete wisedome,

and soundnes of mind, consider and thinke vpon it, be thankfull for it, let that be your sober wisedome, let that content and satisfie your harts, not extending it further then it can reach, not ouerpressing it, nor thinking too basely of it: not enuying others which haue either other greater giftes, or the same gift in greater measure. For seeing God in his excellent and incomprehensible wisdom hath disposed both diuers giftes to diuerse men, and the same giftes in a diuers measure, to the profit, peace, and preseruation of his people: as the misliking of this heauenlie and wise dispensation proceadeth of great folly, insolencie, and want of iudgment: so the disordering, confounding, & corrupting these giftes, must needes tend to the ruine and vtter ouerthrowe of the Church. For, consider I beseech you (deare brethren) if euerye member of our bodye shoulde either stretch his giftes farther then they can reach as if the hande woulde needes see and direct the body, if it would speake. &c. or if the head would goe agayne, if the hand should thinke it selfe of greater excellencie then the head, or if through enuy of the greater gyfts of the eyes, which are more excellent, it would deny to doe the office of the hand: or finally, if the left hand, hauing the same gift which the right

right path, would enuy it, because it is more apt, quicke and ready in the vse of the same: would wee not cry out of this confusion, as most vnnaturall and monstruous, and such as without all doubt, would vtterly destroy the whole body? Neuertheleſſe we ſee in the Churches of England, which profeſſe themſelues parts of the whole, and are not allowed. We haue ſeene it a long time, and yet we cannot be vnfaignedly grieued: we can not bee perſwaded to feare and tremble, at the preſent perill which hangeth ouer our heads. For alaſſe, muſt wee not looke for the heauy hand of the Lord, when we ſee many ignorant men, not onely void of all skill in the Hebrue, Greeke, and Latine tongues, in Logicke, Rhetoricke, and other Artes: (but alſo which I am aſhamed to ſpeake) both void of the knowledge of the doctrine of repentance, and alſo workes and newe life, who are yet ſo bold, ſo impudent, of ſo hard faces, that they dare preſent themſelues to the leuitical Biſhops, and to extend and ſtretch out (I will not ſay their gifts, which they haue not, nor the ſhadow of a gift) to take vppon them the high embaſſage of their God: to carry to his people the glad tidinges of ſalnation, which Chriſt hath purchaſed for them with his moſt precious bloud? O ſhameleſſe impudencie!

cye: Shall hee take vppon him to holde the helme, that is scarce worthy to sit in the shake? O damnable boldnesse, O couetous Patrones, that for gaine preſent ſuch vnworthy men to the Biſhops? O ſoliſh men that will commend them whom they ought to diſpraiſe? O miſerable Biſhops, that by laying on of their handes, lift vp thoſe into Moſes chaire, who ought rather to be thruſt to the taile of the plow. What doth more diſhanour God, diſcredit the Goſpell, confirm the aduerſaries of the trueth, and incourage the Rebell in his reaſon, then this ignorance and impietie of the Miniſters? For I beſeech you tell me: can the honour and praiſe of Gods wiſedome, be commended by the follie and ignorance of his Miniſter? Can the inestimable treaſure and ritches of the gratious Prince, bee ſeen in the beggarly nakednesſe of an vngracious and baſe ambaſſadour? Can the aduerſaries of the grace of Chriſt, by loking vppon an Idoll, which hath nothing but a ſhew of that it is not, be diſwaded from the worſhip of Idolles? Can hee bring men from errour, which can teach no truth? Can he that is traiterouſlie affected to Magiſtracie, become a loyall Subiect, and never bearc bys Paſtour prowe by the worde of God, that all muſt bee ſubiect, not

onely for feare, but for conscience sake? Finally, can the carnall minded man, and the blasphemous Atheist bee perswaded, that Christ is the redeemer of the worlde, whose ministers they be? Therefore as all Christians are priuatly to looke vnto themselues, their giftes and callinges, that they tie and binde their iudgement and affection to the measure of that faithfull grace they haue receiued: so all Magistrates are by the worde of their authority, which they beare not in vaine, to keepe and hold their christian Subiects within the compasse of their limites.

Now followeth the last reason of the generall law: *For as we haue manie members in one bodie, and all members haue not one office: so wee being manie are but one bodie in Christ, and euerie one, one another's members.* This last reason taken from the mutuall disposition of the body, is by the Apostle applied, not onely to the Saincts at Rome, but also generallie to the whole Church of Christ, which as it teacheth an vnity of body, a multitude of members vnder one head, a variety of qualities, and a diuersitie of gyftes: so it openeth manifestlie, that this distinction in the bodie, whereof ariseth the gouernment of the whole, making for the safetie of the whole and euerie parte, is most necessarie,

most profitable: and therefore perpetuall and immutable. In consideration whereof, I will lay out the partes more plainely, least any should take vpon him through presumption, a greater charge then hee can sustaine, or the measure of his gifts permit, and the rather, for that there are in these two verses 4. similitudes, albeit at the first view, there seemeth to bee but one. The first is, as wee have in one naturall body many members: so wee have in one Catholique church, many members. The second, as all members of the naturall body, have not one office, so all the members of the Church, have not one office. The third, as many members in the natural body have one head, wherin they are: so manie members in the Church have one head, wherein they are. The fourth and last, as in a natural body, euery member is anothers: so in the church, euery member is anothers. All which particuler similitudes are necessarily collected out of the apostles words, in the 4. and 5. verses, as you may plainly see. The same similitudes, though not in the same words, yet to the same purpose, our Apostle vseth in the twelfth Chapter of the first Epistle to the Corinthians, saing: *As the body is one, & hath many members, and all the members of the bodie, which is one, though they be many*

1. Cor. 12.

yet are but one body, euen so is Christ. That is, the Church of Christ. He prosecuteth it farther, as wee shall hereafter see. But first let vs somewhat more diligently consider according to these foure similitudes, of the estate, condition and regiment of the Churche of Christ heere in earth: for hence arise fours most excellent and worthy rules, touching the spiritual gouernment of the mistical body of Christ. The first is this: There must be and ought to be in the Church of Christ, many members. The first similitude teacheth this: the 12. to the Corinth. doth conclude and determine it: *For the body is not one member, but many:* Againe, *if they were all one mem-* 1. Cor. 12.
ber, where were the bodie? but now there are ma- 14.
ny members, yet but one body. Therefore there must be many members in the Church. By a member he meaneth such a part of the body as hath receiued from the head, some particular and necessary gift, fit to helpe and benifite the whole bodie, and euery member thereof, as it appeareth by the last similitude and by the enumeration of the parts immediately following.

Now if you aske me, how many members there be in the body: what they be: and howe they be named and called: and what be their duties and callings: the Apostle himselfe wil

answere plainly in the next verses, and perfectlie and fully determine al these questions, saying: Those members are either Doctors to teache, Pastors to exhort, Elders to rule, Deacons to distribute, Attendors upon the poore strangers and the sicke, or els the people and Saints which are taught, exhorted, ruled and receiue almes and relief. These are al: no mo, no fewer. So the necessity of the relation plainly proueth, and these are such as are able to execute and performe, any dutie belonging to the perfect building vp, and adorning of the mysticall body of Christ; as shall hereafter appeare more at large, in the particular handling of euery seuerall office.

Now I beseech you, let vs iudge indifferently of the body of the Church of England, whether it be perfect or no, hauing no want of any necessary member, nor any part vnnecessary. For if nature lacke any one, be it neuer so base, if it be but one toe, she is sory, she is grieued, she lamenteth, she iudgeth herself maimed: yea, she would redeeme it with the perill of losing the rest: such is her loue and desire to appear in her beauty and perfection. The Church of God in England (deare christians) which is the beloued spouse of Christ, which desireth to appear most beautiful and perfect in the eies of her loue, sheee wanteth

her paſtours, Teachers, Elders, Deacons, & her Attenders vpon the poore, therefore ſhe hangeth downe her head for heauineſſe, her eies be bleared with teares, her cheekes bee defiled with the water of her eyes, her heart is heauy with ſorrow, her bones are withered with drineſſe, her whole bodie is cloathed in ſackcloath, ſhe lieth in canes and dens, being almoſt aſhamed to ſhewe her face, hauing ſo deformed and maimed a body: *Which ought to be as bright as the Sunne, and as faire as the Moone: yea, often thouſande the chiefeſt:* Cant. 5. 6.

Againe, on the other ſide, if nature doe eſpie in the bodie any ſuperfluous member, as if ſhe haue three hands, three feet, or fiue fingers, by and by ſhe miſliketh her ſelfe, ſhee hateth the ſuperfluity, ſhee laboreth to cut it off, becauſe ſhe is contented with her ſelfe, deſiring no mo parts then ſhee hath: nay, hating if it be but a knob of fleſh, that is more then needs. She would haue many members, but not too many: ſhe would haue all her members, ſhe would want none, leaſt ſhe ſhuld apear ether monſtrous, which is fearful, or maimed which is hateful. Euen ſo is it with the Church & ſpouſe of chriſt in Englād. For as ſhe is grieued for the lack of theſe parts which are wanting: ſo ſhe abhorreth & loatheth ſuch as are abounding: as namly the callings Arch. Eb.

Deans, Archdeacons, Deacons, Chancelers, Commissaries, Officials & all such as bee rether members and partes of the whore and strumpet of Rome, then of the pure virgin & Spouse of the immaculate Lambe. Therefore shee desireth these (if they will needes bee of the body) to shewe that they bee created of God, and united to her by Christ her head. If they will needes be of the heauenly Hierusalem, let them shewe that they came downe from heauen, & who gaue them from thence? For the Apostles neuer knew them, Sion hath not heard of them: Hierusalem which is aboue, wil not acknowledge them: the watchmen, no doubt, being aslepe, they haue crept into the Citie of the Lord. But now they are espied: now the church complaineth of them, both because they haue no title nor interest in it, as publique members: and also because by the length of their vnlawful swords, they kepe out lawfull members of the bodie. We therefore that are the Lords remembrancers must neuer let him rest, till he haue expelled them out of Hierusalem, wherein they haue no right to exercise such vnlawfull authority. Therefore we humbly desire and beseech all that are in higher places, and haue accesse vnto her excellent Maiesty, that they would for the loue they beare to the Church of Christ,

in tender compassion look vpon our Church, which maketh so iust a complaint: that they would send for the Preachers of the Word: enquire what is lacking, and what is too much: and so repaire and builde vp the walles of Hierusalem: the praise of the world.

The second rule is, that the members of the body must haue but one office: that is, euery one his seuerall and distinct office. For God is not the author of confusion, but of good order, and necessary distinction. So saith Paule, *There are diuersitie of gifts and administrations, of operations: yet but one spirite, one Lord, one God which worketh all in all.* And least any should obiect, that this may bee, and yet no let but that one man hauing many gifts, may haue diuers offices: for though they be diuers one in respect of another, yet ther may agree in one man: we must consider that the Apostle speaketh here, of diuers thembers of one body, and meaneth that euery one must haue his seuerall gift, that maketh a seuerall office for the commen profite of others. This seuerall and speciall gift bindeth to one seuerall and speciall office. For the same Apostle teacheth, that those gifts are not onely distinguished in nature, but also in person: saying, *To one is giuen the word of wisedome, vnto ano-* 1.Cor. 12. 4 9.

ther the word of knowledge, &c. Therefore euery person or member of the Church, must haue his own proper and seuerall office, that hee may vse it to the common commoditie of all his fellow-members. If the naturall members of the bodie do perfectlie performe their seuerall duties, then it must needes goe well with the bodie, and nature must needes delight and take great pleasure in it: but if contrarily, one member do encroch vpon the office of another, it must needs tend to the destruction of the bodie. So assuredly the estate of the Church is best, and most florisheth, when there is neither too many, nor too few members, according to the first rule, neither confusion of offices according to the second. Seeing then (beloued) in our church the Deacons encrocheth vpon the office of ỹ Pastor, (for hee praieth openly & ministreth the Sacraments) women vpon the office of men (for they Baptize) priuate men vpon the office of publique persons (for one man doth suspend from the Sacramentes and excommunicate) the Doctour vpon the office of the Pastour (for both indifferently teach, exhort, and administer the Sacraments) the Ecclesiasticall person vpon the office of the ciuill Magistrate: and contrarilie, the ciuill vpon the Ecclesiasticall (for they enter-

change

chaungeably handle and discide ciuill and Ecclesiasticall controuerses) seeing I say, here is no distinction, but confusion: no contenting with one duetie, but encrochyng vpon many, no wise ouer ingouernement, but a foolishe and pernicious shuffeling together of diuers duetyes, which the Lorde hath here and els where, in sundry places of his worde distinguished: haue wee not iust and necessary cause to beseech and pray such as be in authoritie, not to suffer their eie-lids eyther to slumber or sleepe, till they haue remoued these superfluities, supplied these wants and reformed this intollerable confusion, that the body of the Church may appeare in her perfect beauty and health?

The third rule is, these many members must haue but one head, to whome they are most neerely and surely vnited, and of whom they must bee onely and perpetuallie ruled. All the partes of the naturall bodie, because they are by manie ioyntes and bandes fitlie and surely coupled to the head, they receyue life, sence, power, motion and strength to perfourme their duties, and mutually to helpe one another, & all this is doone by the vertue of this naturall vnion. For if that were not, no part were able to serue eyther it selfe, or any other: so that being in this vnio they liue,

being seuered the die and perish. Euen so it fareth with the members of the Church: for they being by spirituall ioynts and bandes, surely united and knit to Christ their head, he conueieth into euery one by his spirit and faith, life to quicken them, wisedome to lighten them, sence for feeling, and all other graces, and strength to defend them against all aduersary power, & to bring them to the perfect vnion and fellowship, which is in himselfe. We are the tender braunches, hee is the vine: if we be in him, we shal receiue the spirituall nourishment to life euerlasting, and all thinges that appertaine to our health, if we be out of him, we cannot but die, and that eternally. Hee onely is the vine whereunto we must be graffed: he only is the band that bindeth vs vnto him: the braunches that are not in the vine, must néeds wither and die: if he bind vs not vnto himselfe, we must néeds scatter abroade, and fall asunder one from another. Hee onely is the cause of all vnion with himselfe, and among the members, to make all the members at one with him and with themselues. And also to take away all difference & discord, hee hath giuen not a pope, not an Archbishop, or Bishop, (for there was perfect vnion before they were, though they falsely beare vs in hande, that these are for

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the maintenance of peace and vnitie) but Apostles, Euangelistes, Prophetes, Pastors and Teachers, by whose ministerie wee may bee fully lead to a perfect vnitie of faithe in Christ, and to the full age of the fulnesse of him. So that hee alone by his owne giftes, must keepe all the members of his Church in perfect vnitie, and by them also remoue all iarring in iudgement, and all discord in affection. The which harmony no Pope, Archebishoppe, Aungell, or any other creature can make. What wee might once heare this pleasant sound and tune of this harmonye. The Primitiue Church they heard it, yea, they so deligoted in it, that Saint Luke so often repeateth it, as though the verie bare repetition thereof had wonderfully pleased: to wit, that the Apostles, Disciples and all continued together in one place, with one accord, with one iudgement, with one mind, with one heart. Heauenly harmony and vnitie, before euer that Pope, Archbyshop, or any such stronge calling were hatcht. Therefore wee are to beseech the honorable Counsellers to labour night and day, till it bee graunted vnto vs, that wee may haue libertie, but once to make triall & experience, whether we cannot only by the Lords giftes & by those graces which he

scended and came down from the head, let us times all the members of the church, that we may once againe heare the first song of the first church, planted by the apostles: the which if we can (as no doubt the Lord will giue vs to do) I am perswaded, as hee will prefer it before all other harmonies that haue bin, so we shall rest in it without wearinesse, or desire of change.

Againe, if all the members submit themselues to the gouernement of the heade, and onely follow it, then there can be neither desire of rule, nor breach of any good order. But the admitting of two heads and diuers lawes as it maketh a monstrous body, so a contrary gouernement, both which nature and good reason mislike and condemne. Yea though not altogether, yet in some part we see these disorders in our church. For what els is the sole authority of one priuate man, to rule ouer his fellow-brethren, to chide them, to correct them, to punishe them, to suspend them from their office, yea and that which nothing appertaineth to him, to imprison them. And I beseech you tell mee, do they all this by the Lawes of Christ?

Surely (deare christians) we must & will appeale vnto their honors, from these vnlawful iurisdictions: if we teach false doctrine, let vs

ge in the presence of her Maiesty, & them al be confuted: if we haue offended, we refuse no punishment. We are called, nay wee are slandered of the papists and others, with the name of the English sect of Puritans: we are thought to beare scarce good will vnto her Maiesty. Well howsoeuer men iudge of vs, we are that we are, by the grace of God, and for my selfe I will answere (& I am perswaded that al that be of my iudgement are of the same minde) touching my loue and affection towards my soueraign & gracious Prince: I protest here before God, his Aungels, and you all, that to saue her maiesties life, I wold giue my right hand: what said I? Nay assuredly as the lord liueth, to prolong her life but one houre, I would power out all the bloud in my heart, though it should run a thousand yeare. And I perswade my selfe moreouer, that if her Maiesty should hear and know the groundes of this doctrine, we should not long pray in vaine for the reformation of the Church.

The fourth and last rule is, euery member must be one anthers member: that is, hauing a peculier office, seruing to the benefite of all the members, that, by diligence and loue must be imploied for the preseruation of the whole bodie, and not for our owne profit. For euen the least and basest member is

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necessarie, and therefore not to bee neglected or to be despised. This rule as it requireth a diligent and continual seruice of euery member, so it condemneth all idlenesse, and neglect of dutie. If the members of the naturall body should faile in their seuerall duties, would we not by and by iudge, that there were in them either want of loue vnto others, or inabilitie in nature, and also that this defect would tende in the end to the destruction of the body? I am sure you will graunt it. What shall wee say then of the members of our Church, which are so idle in their callings, may we not most iustly condemne them for want of loue? For loue is the bond of perfection, which bindeth together the heartes of the Saintes, by her labor and trauell shee taketh, in helping and releuing them: shee seemeth not her owne, she refuseth no paine, she feareth no perill, she disdaineth no baseneſſe, so that the members and Saintes of Christ, may be bettered by her. But alasse, where is shee in our Churches? verely shee commeth not abroade into our streetes, she sheweth not her selfe in our assemblies, she appeareth not in the Pulpit daily, shee is faine to hide her selfe in certain corners of the Church. For seeing some preach not at al, some seldome, some haue no

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charges then is possible for them to discharge some seek dispensation, some faculties, some sue for commendations, some one thing, some another: can we think they perswade themselues to be members of others, seruants to other members, and not to themselues only? they haue handes, eies, and eares but they reach to themselues, not to others: they see for themselues, not for others: they heare also, but not for others.

Moreouer, where it is said, that *we are one anothers members*, we must know that in despising others, we despise our selues, and hurt our selues: for we depriue our owne soules of those benefits, which other should minister vnto vs for our health and peace. We ought then rather to nourish and cherish them, because we may reape great good of them. But such is the blindnes and senceles dulnes of many in our Church, that they esteeme nothing of the members, that the Lord hath giuen and ordained for their singular commoditie. God hath giuen vs in great mercy Pastors and Doctours to bee our eies, to lead and direct vs in the waies of truth and holines. Elders and Deacons to be our handes, to keepe vs and hold vs in the way, & also to reach vnto vs those things wee want: Attenders vpon vs, to be our feet

when wée are not able otherwise to go. And yet (O Lord) wée despise them, wée deride them: nay, that which is incredible, though they be the Lordes owne gifts, wée will not be perswaded, that they will, or can doe us any good, or bring any ornament to the body. The Lorde for his mercies sake open our eies, that wée may sée, and mollifie our stony hearts, that we may loue our fellow-members, and serue them in tender compassion for euer. For alasse, this is a misery, and a great vexation of the spirit, that many churches haue neither eies, nor hand, nor foote: some haue blind eies, and maimed hands, and yet no man lamenteth: no man weepeth for the miserie of Sion, no man goeth about to restore her to her perfect proportion, and comely beautie.

Thus you sée this generall Lawe what it is, the two declarations thereof, the contrary and similitudes, howe excellent howe worthy, howe profitable, howe certaine, constant, and vnchangeable. For as it is in the body, so in the church, kéepe all, preserue all, kéepe some, kéepe none, preserue none: change one, some, or al, then you breake the Lords decrée and ordinances established in his church. Wherefore to make an end of this part, it appertaineth to their Vy. (as they

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will answer before God at the dreadful day of iudgement) to rut out all proud, insolent, & ambitious members, from the Churche and Common-wealth, wisely and diligently to plant, wise, modest, sober, and sound gouernours: in both to prouide that euery one, according to the grace receiued occupy his talent: that in the church they shred of all such superfluous members, and supply the wants out of the word: that they auoide confusion, and preserue it from destruction: that they seeke for vnitie in one onlie head Iesus christ. and in the continuall practise of his lawes. Finallie, that they bannish all idle persons from the citie of God, & compell euery member by loue to serue the whole body. If they do this, then they shal see the church of Christ to appeare to bee such a one as Christ describeth her to be in the song of songs, and as she was in her yong and tender age in the time of the Apostles if not, I am to conclude thus: O England, Englande, that thou knewest those thinges which belong vnto thy peace, but now they are hydden from thine eies. Thus much of the generall Law appertaining to all.

Now followeth the special law appertaining to some: *Seing then we haue gifts that are diuers, according to the grace that is giuen vnto*

vs, whether we haue propheſie, let vs propheſie, according to the proportion of faith: or an office, let vs wait vpon the office. This ſpeciall lawe concerneth onely ſuch, as be publike perſons in the Church, whereas the former touched all in generall. And as by the former all men were charged to content them ſelues with their ſeuerall callings and gifts: ſo by this publike perſons are charged to abide in their ſeuerall callings, as in their ſeuerall ſtanding places, without breaking vpon the functions of others, or enuying their giftes: and therefore he doth not mention any extraordinary, but onely ordinary giftes, wherein men muſt abide to the comming of Chriſt, and which we muſt onely deſire.

Where he ſaith, *Seeing then, &c.* we note that the Apoſtle taketh it for a certaine and an infallible rule, that the Lord had eſtabliſhed and already giuen theſe diuers giftes vnto his Church. For he ſaith, *According to the grace which is giuen vnto vs,* And when he ſayth, *that whether we haue propheſie, or an office, let vs abide therein.* Hee giueth a plaine commandement, and a perpetuall lawe vnto the Church, to retaine and keepe them for euer: to publique perſons or officers, to ſerue the church in them: to priuate men, to make their profite of them. That God gaue them,

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it is manifest also in other places. Ephesians 4. chapter. the 11. and 12. verses. *Christ ascending gaue some to bee Apostles, some Prophets, some Euangelistes,* to plant the Church, *some Pastours & Doctours* to keepe it for euer. Againe, 1. *Cor.* 12. 28. verse. *God hath ordained in the Church, first Apostles, secondly Prophets,* both for a time. Thirdly Teachers, Helpers and gouernors to rule the Church vnto the end.

Againe, Paule witnesseth, that for the adding of that which was wanting, and namely for ordaining of Elders in euery Citie: he left Titus in Creta, as hee also desired Timothie to abide at Ephesus, that he might be a meanes to bring in Pastors, Doctors, Elders, Deacons, and Widowes: for els to what purpose should he write of their offices? Therefore the Apostle may well take it for a receiued ground, whereof no man then doubted, that God had giuen diuers gifts for the continuall and perfect gouernement of his Church (for here he sayth they had receiued them by grace) so that vpon this ground hee buildeth this generall commaundement, which he applieth seuerally to euery particular calling here mentioned.

Where hee sayth, *According to the grace giuen mee*: obserue two things: first that

euery Ecclesiasticall calling, must haue ioined with it, some singular grace of God; secondarily, that euery of these functions here named, are the seuerall giftes of the mercy of God (as the worde signifieth) most bountifullie bestowed vppon the Church. Wherefore if anie abuse these, hee abuseth the liberalitie and bountie of God: if anye take these offices vppon him, not adorned with that grace, which God hath annexed to them, hee dishonoureth the giuer, and bringeth the giuer into contempt. If any be an enemie to these, he is not an enemie to the grace of God:

Behold then, I beseech you, what we doe when wee speake of Pastours, Doctours, Elders, Deacons and Widdowes. Verilie, verily, wee in the person of God in the name of Christ beseech you, wheras we haue authority to command you, to receiue these giftes. If you consider the giftes, they bee very necessarie and profitable for you: yea, they bee the sweete graces of God: if you respect the giuer, he it is that hath giuen himselfe for you: it is therefore no wisdome to refuse so good giftes of so louing a friende: hee giueth cheerefully, and plentifullie powreth his benefits vpon vs, if we refuse them, that shall be such vnkindnesse, as I am not

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able to expresse.

It followeth, *Whether we haue propheſie, let vs propheſie. &c.* Firſt he reduceth all the ordinarie functions, which are ordained in the Church, and which are perpetually to be retained, for the happie ſucceſſe and preſervation thereof, vnto two generall heades: that is to ſay, vnto Prophets and Officers, dividing either of them into their ſeverall braunches, as ſhall appeare more plainely in the particular diſcourſe. In that he ſaieth, *Whether we haue propheſie*, by it he meaneth not any ſingular gift, to foretell that which is to come: but an ordinarie gift of interpreting the writings of the Prophets, and other Scripture, to the edification of the hearer. The Greeke Preposition Pro, being ſometimes in the place of Vpò, the word doth well admit that ſignification, wherin it is vſed diuers times in the new Teſtament. *I woulde that ye all ſpake ſtrange languages, but rather that ye propheſied.* And againe, *We know in part and we propheſie in part.* Now, that here it is ſo to be taken in that ſignification, it appeareth firſt, in that he retaineth it among ỹ ordinary gifts: ſecondly, in that he tieth & limitteth it, to be moderated & ruled by the proportion of faith: thirdly, in that he commaundeth the Prophet to abide in that calling: fourthly,

in that immediatly after, hee deuideth it into the office of the Doctour and Pastour: all which, cannot agree with the giftes of foretelling things to come. For that is not ordinary, not alwaies limited, not alwaies to be retained, neither is it common to the Doctour and the Pastour, therfore it must needs be thus expounded in this place, as we haue sayd: so that the meaning is: he whom God hath called sincerely to interpret his worde, to the profite of his people. Let him abide in that function. For albeit that word is wanting in the Greeke text, yet either that, or some other of the like force must necessarily bee vnderstood, as the Greeke Scholiast and other writers doe well note. But what is ment heere, by *The proportion of faith?* To omit the opinions of men, I take it to be the same which the Apostle before named, *The measure of faith*: and the meaning to bee, as if he should say: hee that is lawfully called by the Church, truly and purely to expound the Scriptures to the edification of the hearer: let him abide therein, according to the proportion or measure of his gifts, which are giuen him to occupie and exercise in faith: for God hath giuen to some more, some lesse, yea, and sometimes blesseth him that hath lesse, more than him that hath more. Therefore

fore euerie man being called, must abide therein, and occupy his proper talent and gift, with all diligence and faith, to the edification of his owne flocke. Whereby wee may plainely see, what a Prophet is. A Prophet is a member or Minister of the word of God, which abideth in the true and sincere interpretation thereof, to the edification of his owne peculiar flocke. So Paule charged the Bishops at Ephesus to doe. Acts. 20. The word translated office, signifieth heere al other ordinary functions, besides the Pastour and Doctour. Indeede it is sometimes taken in Scripture generally for all Ecclesiasticall functions, and sometime applied to the ciuil Magistrate: but that it is not so taken heere, it is manifest by the distinct position, either of whose parts cannot by anie rule of reason comprehend both. Wherefore as the Prophet hath to handle the word, so the officer hath to handle not it, but other necessarie duties, wherein he must also continue with diligence and fidelitie.

Let vs proceed to the seuerall braunches. *Or he that teacheth on teaching.* These words as they shewe the office of the Pastour, wherin he must be continualie occupied, not breaking in vpon any other ciuill or ecclesiastical calling: so they may teach vs together

what a true Doctor and Teacher is a how to define and distinguish him from all other ministers in the Church. A Doctor or Teacher is a Prophet, which truelie, soundly, and reuerentlie expounding the Canonicall scriptures, continueth in teaching true doctrine to his own people, for the establishing of their minds in the truth. If any doubt of the truth hereof, he may as well doubt of the Scriptures themselues, out of the which euery part hereof is drawen. For the Apostle here calleth the Doctor a Prophet: and that he must interpret the Canonicall scriptures, it appeareth: first, by the 1 of Pet. 4. *Let him that speaketh, speake as the word of God.* Secondly, because who knoweth not, that the Scriptures are giuen of the holy Ghost, and are sufficient to teach al truth, & that the Church is built vpon this doctrine? Lastly, Christ sendeth vs to the Scriptures, which witnes of him, and teacheth by them the truth, and confuteth errors. Therfore the doctors must onely expound the canonical Scriptures, not the Apocripha, or any mans writings. For the Lord will haue nothing brought into his hole assembly, but that which he hath appointed. And therefore albeit there were great corruption in the Sinagogues of the Iewes, yet the hillories of the Acts of the Apostles

postles declare, that nothing was read & expounded in them, but the law & the Prophets not so much as the Chaldie Paraphrast. For as the prophets might not in calling the people together, blowe any trumpets but those which were made & set apart for ỹ purpose, by the commandement of God. Num. 10. 28. so ought not ỹ Ministers of God to expound or read openly in the congregation any writings, but onely the Canonicall Scriptures, which the Lord hath set apart & sanctified for that vse. That he must do it properly, purely & reuerentlie, apeareth by Peter before cited, he must speak as the words of God. Paule testifieth that he spake as concerning Christ as of sinceritie, as of God, as in the sight and presence of God. 2. Cor. 2. 17. That he must bee diligent and continue in teaching, the generall law proueth it. Last of al, that he must doe it to his owne people, the word it selfe proueth: for there is a necessarie relation betweene the Teacher and the Learner, the Doctour and the Disciple. Howe can he teach except hee haue Disciples? how can those be his disciples, which doe neither heare him, nor learne of him? The reason why hee must doe it diligentlie, to plant and establish his Disciples minds in the truth, is because we are verie dul to conceiue and learn-

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and although lecture be vpon lecture, doctrine vpon doctrine, here a litle and there a litle, yet we shall remaine ignorant, and proceed slowly, if the trueth be not soundly beaten in to our heades. Again, because by this meanes the Pastor shal haue more time in exhorting and applying his exhortation to the present necessity of the people. But if any say, is this all to teach the trueth to his people by expounding the Scriptures? Must he not also confute errours, and stop the mouth of the aduersarie? No doubt he must. But we must acknowledge here the wisedome of the holie Ghost, which meaneth here by teaching the trueth, the confutation also of errours: for the rule of trueth is also the rule of falshood. For, as the light expelleth darknesse, so trueth falshood, and who is better able to confute errors, then he that knoweth the true meaning of the word. Thus you see what a true Teacher is, and wherin his whole function consisteth. There remaineth nothing but to giue him his schollers, & to set him on worke: for, as the doctor must continue in true sound and pure doctrine: so his Schollers must search diligently (according to the example of the noblemen in the Actes 17) whether his doctrine be true or not: whether it be soundly and purely gathered out of the word or not.

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As hee is reuerently to handle the worde, so they must reuerently receiue it, as from the mouth of God.

The next branch or speciall, which Christ hath giuen to his Church, is the gift of exhortation, els-where called the Pastor: who as the Teacher is occupied about the reasonable part of the minde, therein to plant the true knowledge and sound doctrine: so hee is occupied about that part, wherein the affections haue their abode, to bring the hart and will to continuall obedience of the trueth: which is so much more necessary then the other, by how much the Lord is more delighted with obedience, then with naked and bare knowledge. The discription of the Pastor and his office, is this. A Pastor is a Prophet that vpon sound doctrine grounded vpon the sincere interpretation of the Scripture, continueth in exhortation wisely applied to the present vse, necessitie, and edification of his people, and in the administration of the Sacraments: all the partes whereof may appeare in this sort. Doctrine is the ground, euery exhortation not builded theron is fruitlesse & weake, & vanisheth away as smoke in the wind, though it be zealous, yet it is blind and without knowledge. As the Scriptures are able to instruct the Doctour with all

knowledge

knowledge in teaching: so the Pastor in exhorting, improuing and correcting. It is certaine that obedience is the end of exhortation, and that faith is the mother of obedience, and that faith leaneth onely vpon the Word. Rom. 10, Hebrues. 11. 4. 7. 8. 17. 27. 28. Moreouer the Stewarde of the Lordes house, must be not onely faithfull: Luk. 12. 41. but also wise to giue his seruantes their portion in due time. The Lordes children are not all of one age and strength, and therefore they spirituall Father must feede some with milke, and some with stronger meate, according to their seuerall necessitie. The diuider of the Worde must cut it aright. 2. Tym. 2. 15. The Pastour being a lerned scribe, is like ỳ wise housholder which hath filled & furnished al his treasure houses with all store of new & old. Exhortation must be applied to all estates, high & low, rich and and poore, bond and free, learned and vnlearned. The Pastor must not only lead his sheep into pleasant and holesome Pastures, but also to heal the sick, to bring home the straies to strengthen the weake, Ezechiel. 34. 4. that all these duties are to be done continually in his own proper place, wherevnto the Lorde hath called him, it is manifest by the reason before vsed: where should the shepheard bee occupied

occupied, but where his sheepe are: where should the watchman watch, but where hys citie and townes: the spirituall enemies of our soule are many, strong, mighty, malicious, vigilant, subtill, and full of deceit: the sheepe of the great Pasture, few, weake, feeble, simple, vaill, vnwise: therefore their keeper and defender had need alwaies to bee among them, to know their waies, to see their going out, and their comming in. That hee may the better, going before them in all sound doctrine and godlines, keepe them in Christ, & defend them from their enemies: he must hearken vnto the voice of Christ, *Feede, feede, feed*, He must be instant in season and out of season, and therefore continually abide with hys flock: which to do, as it is a most profitable duty both for the Pastor & the flocke, so to leaue the flock as many doe, and feed & watch where they haue no flock, is most hurtfull to both: & therfore all such rouing Pastors, are by cordes to be tied to their owne people. As before, teaching contained the whole duty of the Doctor: so heere exhorting (by a figure) signifieth al the duties of a Pastor. For he exhorteth ỹ weake ones to take comfort by the sweet mercies & promises of God: the good he exhorteth to proceed, partly by ỹ fear of gods iudgments, & partly by ỹ loue of his mercies

The wicked he exhorteth to repentance by laying before them, the eternall and seuere iudgements and curses of God, and the multitude & greatnesse of their sins. So that those are but meanes to whet his exhortation that it may pierce and enter in, euen to the deuiding of the soule and the spirit.

Now I beseech you consider, first the wisdome and mercy of God, in prouiding for the people. Mans soule hath two partes, reason or the mind, the heart or the affection. By the fall of Adam, there is in the mind, darknesse and ignorance of the will of God: in the heart there is nothing but rebellion and enmitie against him: so that the Scripture hath iudged vs to be by nature the Children of darknesse, and the sonnes of rebellion. Nowe the Lord in wisedome and mercy hath giuen to his Church, remedies to cure these diseases. First a Doctor, who by heauenly wisedome in interpreting the Word, is able (the spirit working by his ministerie) to translate vs from the kingdom of darknes, to the kingdome of light and knowledge: then the Pastor whome he hath ordained to subdue and tame the rebellious motions of our heartes, and make them obedient to the will & trueth of God. O the vnspeakeable wisdome and mercies of God, who to cast down the strong

holds

holds of ignorance and rebellion, which by nature possessed our soules, hath given the ministeries of the Pastor, & Doctor, which being given of the king of kings, and prince of princes in the day of his coronation, when he led his enemies in triumph, to shewe the glory of his kingdome, and his princely power, can neither be thought to bee small, neither lightly regarded, without great dishonour vnto the giuer, who hath not left vs destitute, as we see of any gift necessary for our soules health.

He that distributeth, in distributing with simplicitie. From the Ministers of the word he commeth to the other officers, which haue charge either of a part of the congregation, as Deacons and Attenders vpon the sicke: or of the whole as Elders, shewing that these as they are diuers gifts from the other; so they are verie necessary in their place and rome. The first is the Deacon, called there the distributer, whereby appeareth his office and function what it is. For a Deacon is an officer which continueth in distributing the common liberalitie of the Church, according to the necessitie of all the poore members thereof. The first part is plaine in this text, that hee is a distributer of the Church goods, appeareth in the 4. of the Acts and 6. where many

many brought the price of their Landes and
goodes which they had sold, & layd the money
at the Apostles feet, to be distributed to eue-
rie man as he had neede. Now the Apostles
that they might the better attend vnto preа-
ching and praying, were vpon necessarie cau-
ses faine to giue ouer this charge vnto other
called Deacons, whome the church eleued, as
it is in Acts.6. Therefore this is the Deacons
office, herein he must be occupied, to marke the
necessity of the poore, and accordingly to di-
stribute. Whereupon that followeth, that he
must know therefore their estate, their welth,
their charges, their custome of spending,
whether it bee much or little, or moderate,
their trade of life, whether they be painefull
or negligent therein: he may distribute with
knowledge, wisedome, iustice, fidelity, sim-
plicity, and without respect of persons. All
men cannot doe this, and it is necessary that
some should do it: therefore least the children
of God should in bestowing their liberalitie &
almes, behaue themselues disorderedly, spil-
ling where they ought to spare, and holding
backe their handes where they ought to be-
stow: it pleased our mercifull father, to ease
a great many, and to lay the burden vpon a
few faithfull wise men, full of the holy ghost,
that all things in the Church might bee done
orderly

orderlie and vprightly in the sight of God. Thus wee see the necessitie of these officers, by whose labour and godly care, the sicke, the straungers or other Saincts, vnable to earne their owne liuinges by the sweat of their browes, might bee honestly maintained by the liberalitie and bountifulnesse of their brethren, vnto whome God hath giuen aboundance for the supplie of their want, in such sort there should bee as it was foretolde by the Prophet, and so bee seene in the primitiue Church, no begger in *Israell*. *He that ruleth with diligence.* By the ruler hee meaneth all those that gouerned the Churche, whereof some labour both in worde and gouernement, as the Pastours and Doctours: some onely in gouernement, as the Elders called by the common name, as Paule in the 1. Timothy 5. 17. These Elders are church officers or Censors of manners, who by correcting and admonishing the vnruly, and encouraging the good, preuented offences, and continued in ruling and gouerning the Church which depended vpon them. Their office was chiefly in assisting the Pastours and Doctours in admonishing the vnrulie seuerallie, by comforting the feeble minded, by preuenting of offences, which otherwise might arise: in suspending

the vnworthy from the Sacramentes, in excommunicating of the obstinate, in absoluing the repentant, in ordaining and removing Church officers: finally, in handling & deciding all such matters and controuersies in doctrine or maners, as belong and appertaine to Ecclesiasticall gouernement. The proofe of all which particular duelties, I cannot (for lacke of time) stand vpon, onely I will quote the places of Scripture. Math. the 22. chapiter, the 24. and 25. verses. Math. 18. chap. and the 17. verse. 1. Timoth. the 4. chap. and the 14. verse. Actes the 15. cha. 6. and 22. verses. Acts, the 16. cha. and the 4. verse. Acts the 21. 18. & 20. verse. 2. And therefore these being set ouer vs in matters pertaining God, we must acknowledge and obey them, with singular loue and reuerence, because they watch for our soules. 1. Thes. 5. I haue much to say of the office and necessitie of these offices, how needfull they are for the suppressing of errours, schismes, sects, and heresies: for the brideling of the lust and pride of life, for the correcting of the vnruly, and the preferring of the worthy, and in all wisdome, grauitie, and vprightnes, as lightes to shine vnto the Church, that they may the clearer see how to walk in the waies of the iust. But a long treatise is scarcely sufficient for this discourse,

discourse, and my time is almost spent. I can not stand here to shew the difference betwen all these offices, certaine it is, that they are diuers giftes, and distinguished one from another. Let men beware how they confound those thinges which God hath distinguished. For the Elder and Deacon (because that wil more shew their offices) they differ thus: the Deacon hee is occupied onely about the the poore, the Elder about all: the Deacon distributeth, the Elder admonisheth: the deacon obseruyth the pouertie of the Saincts in bodilie thinges: the Elder noteth manners, and conuersation: the Deacon searcheth how the Church goods receiued are spent: the Elder noteth howe euery one laboureth in hys owne calling. Wherby it commeth to passe, that as the Deacons can make true report to the Church of the state of the poore, so the Elders of the state of all. By which wise gouernement, it would, in part come to passe, which the Prophets foretell: that the polluted should haue no passage into the Church, that no noisome beast be found there, that the redéemer of the Lord may walk in peace. Finally, the deacons take héed that no idle person be nourished in the company of the poore: the Elders care is, to sée that no vncleane person remaine in the bosome of the church,

whereof redoundeth no small commoditie, both to the church and Common-wealth.

The last gift is, the *Shewing of mercie with cheerefulnes*. This was the proper office of those, which beeing relieued by the Church, were apointed to loke vnto the powre which were weake and sicke, and the powre stranger. So that a shewer of mercie is he, or rather shee (for the companions of such as executed this duty, consisted especially of widowes) which by the Gouernours of the Church, and consent of the people, was appointed to helpe the powre impotent, and powre strangers in those duties wherein they could not well helpe themselues, hauing neither friends nor kinsefolke to helpe them. A verie necessarie function, especially in time of persecution or grieuous sicknes, when ỹ church hath many impotent persons, in which time such order is to be taken, ỹ none of the members of Christ, for whom he hath shed his precious blod, perish for lack of loking vnto, nor want any attending which they may haue, and it is meet they should. These ministers of the powre, their age, qualities, office, & conditions, are declared of Paule in the 1. Timo. 5. By the diligent, continual & chærfull performance of those offices, these whom the Lord ...meth to haue a speciall & singular care of,

(namely the widowes and fatherlesse and all impotent persons) should be most charitablie and godly prouided for. The want of these officers merciful companies, is the cause of the death & perishing of many a poore fatherlesse childe, impotent persons, and sicke ones, who are ready often, euen to die in the streets, as I my selfe haue seene and heard credibly reported, & that, as to my griefe, so to the great infamy of all Christian professours of the gospell: a matter therefore of those that bee in authority to be loked vnto. I graunt there be many good lawes and statutes enacted for the prouision of the poore, but we see by experience, that the Lord will not blesse and giue good successe thereunto. For (notwithstanding these statutes) we haue swarmes of beggers poore and impotent, till we haue by authoritie established in euery Congregation these eternall decrees of Christ, touching the gouernement of his Church. For the want of this gouernement, as I take in hande to proue, is the chiefe and principall cause of all the euils that are perpetuallie in our Churche. For if it bee demaunded, why there is in the lande suche grosse ignoraunce of GOD? The answere is at hand, we want Doctors and Teachers. Whence come such swarmes of Atheistes, Idolaters,

Papists, erronious and hereticall sectaries, of the Famly of loue and such like: there are no Doctors to teach, nor Pastors to exhorte. How commeth it to passe, that in a christian Church, profession newnesse of life, and the doctrine of regeneration, there should be such a huge masse of old and detestable workes, of coniuring, witchcraft, sorcery, charming, blaspheming the holy name of God, swering and forswearing, prophaning of the Lordes Sabaoths, disobedience to superiours, contempt of inferiours: murther, slaughter, roberies, adultery, fornication, couenantbreakers, falsewitnesse-bearing, liars, with all other kindes of vniuersall dealing one with another? Is not the cause euident? we lack Elders and gouernours of euery congregation to admonishe, correct, suspend and excommunicate such noisome, hurtfull, & monstrous beastes, out of the house of God, without respect of persons. Why haue we so many poore, so many feeble, and weake readie to die amongst vs? we want deacons and mercifull men, which should faithfully distribute to the necessitie of the Saincts, and willingly and cheerefully attend vpon the impotent, which are vnable to helpe them selues. O what fruit might be reaped by these seuerall vocations if they were set vp and established,

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in euerie congregation: without all contro-
uerſies the benefites that would redound to
vs, and this Land thereby are innumerable:
no tongue can expreſſe them. For vereby her
gratious Maieſtie and her Honorable coun-
ſell, might truely know within a ſhort time
by name, who and how many enemies they
are (a very fewe ſubtill hipocrites excepted)
to religion and the Common-wealth. Howe
many obſtinate, malicious, and traiterous
Papiſts, how many Anabaptiſts, Libertins,
how many of the Family of loue, how many
Atheiſts, how many vnruly and inordinate
walkers, which then might bee punished ac-
cording to their faults: whereas now Arch-
biſhops, Biſhops, Archdeacons, Commiſſa-
ries, Officials, hauing contrary to the word
of God, pulled the raines of gouernement
from the Elders, ruin and deſtruction is fea-
red, but not auoided. Not one enemie of an
hundreth, is knowen of the greater part, and
yet there be no ſecrete enemies then the wy-
ſeſt and moſt prouident can thinke of. Here-
by all the ſecret and miſchieuous deuiſes a-
gainſt her Maieſties royal perſon, againſt re-
ligion, and the whole ſtate, might eaſily bee
tried and ſearched out, by the diligent & wiſe
ſearch of the Elders in euery Church: wher-
as nowe, did not the Lorde ſometimes moſt

wonderfully, for the singular care hee hath euer had Counsell, bring them to light, we should haue bene often ere now, swallowed vppe by these secret vndermininges of the common peace and state. Hereby we should know certainely, who be those that so prodigallie maintaine such as haue beene bloudie butchers and murtherers of Gods people, remaining as yet enemies to the Gospell, and false hearted to her Maiestie: where as now some of them haue securely boasted (as I am able to iustifie) iudge you of the rest, that they haue had greater reuenewes, beeing Prisoners in the Tower and other places, then when they were Abbots and riche Prelates in the land: and yet no man knoweth howe they come by them, nor of whome they receiue them. How much then, thinke you, is all that is bestowed this way in one yeare, you may gesse by this annuall receit of some one man? Hereby might easilie in time bee preuented all secret conspiracies. For what secret conspiracie were begun in any Towne or Citie, it would easily in the beginning, long before the same thereof, be espied of such wise and graue men, as now in some congregations may, and after teaching and exhorting might in many mo be appointed: and such attempts either by Ecclesiasti-

all censure, or ciuill correction of the Magistrate bee altogether quenched: so that our gracious Prince, her honorable Counsel, and the whole land might liue in much more safetie and securitie, then now they doe, and haue greater assurance of the mercifull protection of the almighty, then now they haue. Hereby all godly lawes ecclesiasticall & ciuill, should either vniuersally be kept of all, or els y breakers come vnder such ciuil & ecclesiastical punishments as they should deserue, which were a singular mean to breed in the hearts of the subiects, a pure fear & loue to their Prince and other Magistrates. Whereas now godlawes are transgressed & no man accused: the Lord is not truly worshipped, the Prince of some not in vnfaigned simplicity reuerenced, nor with good will from the hart beloued of them. Finallie, hereby the Pastours and Doctors should, hauing a true relation from their Seniours, touching the estate of their flocke, bee muche more fruitfullie occupied in teaching and exhorting: for they might with all knowledge and wisedome, deliuer vnto euerie one that which were fitte most to draw him to GOD, and his eternall saluation. Seeing therefore that the establishing this gratious gouernment of God, will banniſh and chase away all noisome beastes

out of the Lords vineyard: seeing it will be such a singular meane to preserue and maintaine the peace and security of the Common wealth, and all estates therein: finally, seeing it maketh very much, both for religion and godly policie, and is a most deare friend to both, for the loue of your Common-wealth and the Church I beseech you all to entertaine this Christian gouernement of the Church of Christ, whereof he himselfe is the author and no man. Two things remaine which I purpose to determine. First, that this gouernment is perpetuall: secondly, that it is onely sufficient: wherein I cannot for lacke of time be long, and therefore will briefely set downe the reasons of both.

For the first, I proue thus. First this speciall commandement touching the practise and exercise of these giftes, besides that it is the commaundement of God drawne out of the generall lawe: it chargeth all these officers to abide in their offices, therefore they are perpetuall.

Secondly, all these offices are called heere the true members of the body of the Church: therefore the Church being to endure to the comming of Christ, these also must bee of the same continuance except you will say, that Christ is pleased better with a maimed bo-

ble, then a perfect one.

Thirdly, Paule commandeth Timothie to keep this gouernment vnto the comming of Christ. 1. Tim. 6.

Fourthly, all the things wher about they are occupied, as the ignorances and errours of the mind, the corruptions of the heart, the sinfulnesse of men, the poverty of Saincts, and impotency of the poore, are alwaies to be looked vnto and cared for. Wherfore the offices of God appointed and ordained for these purposes, are perpetuall.

Fiftly, Christ the King and gouernour of his Church, must rule it till the comming of himselfe by his own offices and lawes, therefore this is perpetuall.

For the second. First we are commaunded heere to content our selues with these, and to rest in them, therefore these are onely sufficient.

Secondly, these doe make the man and Church of God perfect to every good worke, as it is in the 4. to the Ephesians and elsewhere, therefore these onely are sufficient.

Thirdly, if these be sufficient, then Christ can not be glorified, as perfect gouernour of his Church, neither his word is such, but that something may be added, both which are absurd: therefore they onely are sufficient: it

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not, who dare adde a member to that bodie, which he neither made, nor can make.

Fourthly, these functions onely are sufficient, which haue all the gifts needfull for the ministerie of the worde and Sacramentes, and for the Gouernement of the Churche: but all these functions are sufficient for these ends: therefore onely these are sufficient.

Fifthly, if any erect new ministeries, he must either giue newe giftes, or assure men that they shall haue newe giftes of God: but none can doe thus: therefore these onely are sufficient.

Sirely, if men may adde, they may detract: but the second is false, therefore the first.

Seeing then these thinges are so as hath bene set forth out of the worde of God, that this is his order, to which all ought to bowe their backes, euery one keeping his proper place, and none intruding vpon the right and interest of another; seeing superfluous things ought to bee cut off, and such offices as are from Antichrist, ought to bee abandoned: let vs euery one in our places, pray to our God, that he will pity this his poore Church, that trueth and righteousnesse may kisse eachother, that his scepter may flourish, that the stiffe-neckes of the obstinate, and the Iron

sinewes

sinewes of the rebellious may be bowed and broken: to the end these confusions that appeare euerie where: this pompous pride and cursed ambition, enemie to all sincerity, good order, and true religion, may cease, and onely the glory and victorie of Christ, our onely King, Prophet, and Priest, may be established: to whome with the Father and the holy ghost, three persons and one eternall God, be all praise, glory, and honor, now and for euer. Amen.

FINIS.